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JEWISH ARABIC LITURGIES.

THE employment of the Arabic language in the Synagogue has, it is true, already been noted by Zunz¹ and Steinschneider² on more than one occasion, but neither enters into details. Zunz confines his remarks to the mention of translations of parts of the Bible and Mishnah; whilst Steinschneider notifies the names of some later Jewish Arabic poets. Thanks to the lately increased import of books and MSS. referring to the liturgy of the Oriental and Maghribine communities, we are enabled to form a more complete idea of the real extent of the Jewish liturgies in the Arabic tongue; although it is probable that we are far from possessing the whole material. In the face of the treasures of the philosophical, theological, exegetical, rabbinical, and philological works, the liturgical pieces hitherto appeared much too insignificant to excite attention; but they now certainly deserve closer consideration, not only by reason of their subjects, but also for the peculiarities of their language.

The exordia of the Arabic-Jewish ritual are, of course, translations, and Saadyah's version here also marks the beginning. His translation was even regarded in the light of an Arabic Targum. In Yemen MSS. of the Pentateuch³ we find the Aramaic Targum written on the margin, each verse being followed by Saadyah's translation of the text.

It is, however, to be remarked that the various MSS. show considerable discrepancies.

If we bear in mind the Rabbinical recommendation to read the Aramaic Targum, by which it gained no small

¹ *Riten*, pp. 5, 29.

² *Jewish Literature*, pp. 65, 169.

³ Codd. Montefiore (College Ramsgate), Nos. 502, 503, and 508.

authority, we shall easily perceive that the Targum itself soon became a favourite subject for translation into Arabic. The Targums of the *Five Scrolls* in particular, forming rather Haggadic paraphrases, furnished attractive and edifying reading. One Arabic version of the Targum of Canticles for the use of the Jews in Bagdad is printed,¹ and differs to some extent from another, of which I have a MS. written in Maghribine cursive.² Other translations are that of the Megillath Antiochus to Hanuccah,³ and of the Haggadah for Passover. The last-named piece of ritual exists in various Arabic translations, some of which are also printed.⁴

From translations to original compositions was but one step. We thus find the whole realm of sacred literature occupied by Arabic compositions, as Midrashim, Homilies,⁵ Piyyutim, Commentaries,⁶ and even tales.⁷

¹ Leghorn, 1879, thoroughly vocalised; I give a specimen of it:—*Timājīd waltisābīh illadhī qāl Silimān el nabī sultān yisrāīl birayy el nibuwwa qidaam sāyyid jimī' el dunyā elāāshir tisābīh inqālū bihādhi el dinyyā hal tasbiḥa hādhi af kar min kulhōm tasbiḥat eliwlanygā qāl Adam biwwagt illadhī inghafar lō dhanbū jā yōm el sabb uzalat ilēh fataḥ tummū uqāl tamjīd utasbiḥ liyōm el sabb, etc. (for tummū see Marcel, *Vocab. Fr.-Ar.*, p. 98 s.v. *boueḥe*).*

² No. 12 of the collection of the late Dr. L. Loewe.

³ Yemen Prayerbook, see my *Arabic Chrestomathy in Hebrew Char.*, pp. 1-6.

⁴ (a) הגדה ש"פ קתע תונס (*Rite of Tunis*), Leghorn, 1859, 4to, it begins with the Arabic version of Mishnah *Pesāch* I. 1, and is קרש ורחץ, and is illustrated by wood-cuts. (b) *Rite of Baghdād*, Leghorn, 1879, 8vo. (at the beginning are printed several Piyyutim for Purim). It follows the Sephardic rite, but shows additions unknown in the usual text. (c.) *Rite of the Qaraites in Cairo*, Pressburg, 1878, 8vo. : 1st part, Hebrew text; 2nd part, Arabic version.

⁵ See my *Arabic Chrestomathy*, p. 11-19.

⁶ Arabic Commentary on Esther פירוש מנלת אסתר בלשון ערבי הנקרא (*Arabic Commentary on Esther*) pseudonymously attributed to Maimonides. Edited by Abraham b. Daniel Lumbroso, Leghorn, 1759. It is written in the dialect of the Maghreb. At the end are to be found various Piyyutim, different from those mentioned. Rem. 7 (b), among which is an Arabic one of 24 vols.

⁷ מעשה שעשועים ד', two parts, Leghorn, 1568, Costa. Also in the dialect of Maghreb.

Of these it is the Arabic Piyyut, to which I for the present limit my attention. This sort of Arabic poetry is in every respect an imitation of its Hebrew original, and the writing common to them causes them to be found side by side in the same volume. There exist several collections, partly in print,¹ partly in MS.,² where Hebrew and Arabic Piyyutim are intermixed. Among these are even some in which Hebrew or Aramaic and Arabic verses alternate in the same Piyyut.³

It is noticeable that more Arabic liturgies are found in the communities of the Maghreb than among those of the East. This is perhaps due to the former being farther removed from the places where the Hebrew language still lives in the mouth of the people. Many compositions in use in Yemen and the Iraq show all peculiarities of the Maghribine orthography. Their Maghribine origin also explains the gloomy tone of those Piyyutim; misery, humility, and the hope of speedy redemption, are the themes which are varied in nearly all of them. As the range of ideas of the Maghreb Jews is rather circumscribed, owing to the wretched state in which they lived, and partly still live, we must not expect the lofty productions of

¹ (a) *יְשַׁבְּחֵי אֱלֹהִים*, Oran, 1880; (b) Collection of Qinnoth, printed Leghorn.

² A. *Yemenian MSS.* (a) Divan of Shalvin b. Josef Shahzi, *Cod. Brit. Mus. Or.*, 4114; (b) Divan of Josef b. Mose al Qirwāni; (c) *שִׁירֹת וְתִשְׁבָּחוֹת לֵאלֹהֵי הַרְוּחוֹת*, a MS. of particular interest as it is thoroughly vocalised with superlinear vowel marks; (d) a written appendix of Hebrew and Arabic songs to a (printed) copy of the *מִקְרָא קִדְשׁ* containing Piyyutim according to the rite of Aleppo, compiled by *מִרְדְּכַי עֲבֵאִי*, Leghorn, 1884 (the last three MSS. are in the possession of the Rev. Dr. M. Gaster). B. *Maghribine MSS.* (a) Cod. Montef. (Halberst.), 379. (b) Nos. 12 (cp. p. 120, note 2) and 13 of the collection of MSS. of Dr. L. Loewe. Of the last-named I published the *Arabic Song of Elijah* in T. R. A. S., April, 1891, pp. 243-310.

³ The *eleventh* Maqamah of Alcharisi's Takkemōni contains a poem composed of verses in all three languages; many of Abraham b. Ezra's poems conclude with Arabic verses, cp. Rosin, *Reime in Gedichte des Abr. b. E.*, p. 109-121.

educated and skilled poets. It is a simple popular poetry, which on easily intelligible grounds could but take a religious turn. The poets, many of whose names have sunk into oblivion, deserve our full admiration for having still retained enough idealism to pour out their sorrows in fairly regular verses and rhymes. There are, however, not a few poems which betray the genius of a more skilful bard.

As to the structure of the verse of the Arabic Piyyut, there prevails an unbounded liberty. It is principally modelled on the Hebrew verse, but also contains elements of Arabic prosody which served as prototype to the former. The result of this is that the Arabic Piyyut rhymes but has no metre. In some poems this is replaced by an iambic dipody similar to that observed by Sachau.¹ This form appears chiefly in poems after the manner of the Qassidah, and in which also the second half-verses follow the same rhyme. In others of a like kind also the first half-verses have their independent rhyme, in the style of many modern Bedouin songs.² The longer Piyyutim, however, are divided into strophes, the half-verses of which are of almost equal length, and have inner rhymes, whilst a final rhyme is common to all strophes.

The orthography of the Jewish compositions demands a few remarks, as because of its chaotic character it discourages, rather than encourages, scientific treatment. A more careful examination, however, reveals significant characteristics, and a most interesting parallel. For the Maghribine-Arabic shows a repetition of the fate which overtook another Semitic language on the same soil, viz., the Phœnician. This parallel is, as a matter of course, more plainly discernible in the Jewish Arabic, which is written in the simpler square characters, than in the ordinary language which is written in Arabic letters, which do

¹ *Arabische Volkslieder aus Mesopotamien*, Berlin, 1889 (Acad.), p. 7.

² Wallin, in *Z. D. M. G.*, V. p. i. and ii.

not so well reflect the pronunciation. The comparison of the Jewish Arabic orthography with the Neo-Punic discloses some striking facts. We find in both the extreme weakness of the gutturals. *Alif* and *hē* are used promiscuously¹; are omitted when expected,² prefixed, or suffixed, where originally not existing. *Alif*, moreover, is—as is the Jewish Arabic in general—often employed to mark the vowels *a*, *e* and *i*. The use of the *Ayn*, with no more consonantic strength than *shēvā mobile* (or short *e*), one of the strongest characteristics of Neo-Punic orthography, is frequent in the Maghribine Jewish Arabic.³ We find, furthermore, the confusion of the sibilants⁴—which in Arabic includes the letter *jim*—, of the dentals⁵ and palatals.⁶

Whether with Schroeder we have to account for this in the Neo-Punic—and also in the Maghribine Arabic—as due to Barbary influence, is questionable, as this would, even according to him, only hold good for the gutturals. It seems rather to be the result of natural decay, furthered by the contact with alien languages. Many of the features of the Maghribine Arabic are also found in the Maltese dialect, where we cannot well speak of Barbary influence. Without, however, going deeper into this matter, we may be satisfied with establishing the above-mentioned similarity between the orthography of the Neo-Punic and that of the Maghribine Arabic.

I.—THE TALE OF HANNAH AND HER SONS.

The martyrdom of Hannah and her sons forms, in Eastern communities, the subject of dirges to be read on the 9th of

¹ Schröder, *Phoen. Sprache*, pp. 79 *sqq.* See the following poem, I. 1.,

ואנא=ואנא

² *Ibid.* XXII. 4, ונאן = כאן.

³ *Ib.*, קאער = קר, and Schröder, *ib.*, p. 84, Levy, *Phönizische Studien*, II., p. 46.

⁴ Schröder, *ib.*, pp. 109 *sq.*

⁵ Schröder, p. 107.

⁶ Schröder, p. 115 *sq.* See also the *Poenulus* of Plautus.

Ab. There are, to my knowledge, two Arabic versions of this tragedy; and I am far from asserting that there does not exist a third and a fourth. One of these has been printed in a collection of Hebrew and Arabic Qinnōth.¹ The other version seems to be widely spread, and frequently copied, from which we may infer the part it takes in the Liturgy. For, as far as I know, there are to be found four copies in English libraries, viz., two in Oxford,² one in the British Museum,³ and one in private possession.⁴ The uncertain character of the orthography is the reason of very numerous variations in the readings, of which, however, it is as impossible as it is unnecessary to give an account. I shall, therefore, be satisfied with reproducing the last-named texts, which are the most carefully written, and, when necessary, give the correct spelling in notes. With respect to the grammatical peculiarities of the language, I should like to refer the reader to my publication of the Song of Elijah in the *Journal of the Royal Asiatic Society*, and the works therein mentioned.

קצת חנה וז' בניה ע"ה

ואנצרו מא נרא לי	I. אסמעו קוולי ואנא חנה
פי עאז ובראם ודלאלי	כאן ענדי סבעא אולאד
ווגהו ידאהי כאילאלי	וכאן פיהום אן וולד סגיר
מא יכאף מן רב אלעאלי	ווקעו פי יד כאפר
בטוול אלאייאם ולליאלי	יצלה לנא ואדא בכינא

¹ See p. 120 n. 4 (b).

² *Opp. Add.*, 8vo, 71 (which contains several other Arabic hymns) and *Opp. Add.*, 8vo., 72. I call them O¹ and O².

³ Or. 4112, Yemenian hand. I call it B.

⁴ Rev. Dr. M. Gaster, also Yem.

Superscription: בניהא.

I. ¹ ואנצרו — ואנצ'ה ² B כאנו — סבעה — עוז (r. *ezz* or *uzz*),
 cp. IV. 5. ³ ווגהו יצ'ו כאלהלאך כפל זגיר B

II. נבוכדנצר אתצרהום קום אתקדם יא כביר כון טאייע למעבורי לא תסמאע כלאם נוהאלך ואן כאלפת יא ויילך	וקאל להום אעבדו מעבורי יא כאפר יא יהודי ולא תציר מדבוח ממדודי ולא תכאלף מקצודי תוקע מתל אטייר מן אלעלאלי
III. גאוובו באפצה אללסאן ליס נעבר גיר ראבנא אינתי אקל מן דלך לא מעבורך ינפעך קאל אקתלו האד לכאפר	אסמע לי ייא סלטאן הואה כאלק כל אנסאן גדאה תציר פי לכפאן ולא צראהם ולא צלבאן פי דמתי ופי חלאלי
IV. אכלו דלמסכין ואכרכרו ונזעו אתיאיאבו ונגאבו אמו תנדור והואה יזעק יא אומי ואין לעוז אלדי כאן ענדנא	וכתפו ידיה לוורא ורמאו פי חפרא האדא עדאב לעוברא אחמלי וכוני צאברא ייא אומר יא דלאלי
V. גאבו אתאני יבכי וקלבו קאואי במולה מסאכו בין ארבעה לא תסמע כלאם גירי	ודמעתי תגרי טאופאן והואה כאלק כול אנסאן וקדאמו לסלטאן ולא תדיע מן באלי

אלעלל — אלטיר ⁵ נהאלך ⁴ תקדם ² אצטרהם ¹ II.

הואה אבונא O' — רבי B — מא B ² אסמעני B — גאובה ¹ III.
אלכאפר ⁵ דראהם ⁴ אלכפן — (ente) אנת ³

IV. חפרה — ורמוה — אתיאבה ² דא אלמסכין וכרכרוה ¹
צאברה ⁴ אלעברה — אמה תנמר ³

V. וקדמוה — מסכוה ³ וקלבה קאו במולה ² ודמעתי — ורמוה — גאבו אתאני ¹
ללסלטאן תזוע ⁴ (because the word already ends in an)

VI. נִואָבוּ יֵא סוֹלְטָאן הָאָשׁ אֵינִתִּי יֵא תַעִישׁ
 לֹא תַטְאוּאָל פִּי כְּלֵאמֶךְ גִּדְוָאָה תִנְפְּנָא וְתִרְוָה
 וְהָאָשׁ הוּא מְקַאמֶךְ וַיִּפְנִי גְמִיעַ אֲמוּאֵלֶךְ
 וַיִּתְּכַתֵּת אֲסַמְאֵלֶךְ קֹאֵל אֲכֻרְנוּ הָאֵדָא לְכַפָּאָר
 וַיִּבְטֹל גְּמִיעַ אֲצִנְאֵמֶךְ וְלֹא יִבְטֹל אֲקוּאֵלִי

VII. מַסְכּוּ דְּלוּאִילֵד וּדְבִמּוּ וְהִיֵּיא תוֹעֵק יֵא וְאִילְדִי
 וְהוּאָה כִּי חוּגְרֵי אֲמוּ וְתִרְמִי פִי נִפְסָהָ לְלֹאֲטָא
 וְלִסְדְּרָהָ תְּלוּמוּ וְלֹא צִאֲבַת מֶן יוֹאֲנִים לְהָא
 וְתִתְמַרְגַּד פִּי דְמוּ אַחֲזָנוּ עֲלֵיִיא וְגִידּוּ
 וַיִּסְבְּרָהָ עֲלֵא הָאֲמוּ עֲלֵא הָאֲמִי וְחוּזָאִי

VIII. גָּאָבוּ אֲתֵלָהּ מַכְתוּף אֲסַמְעַ וּבּוֹן טֹאִיַע
 וְדַמְעָתוּ כֹּאנַת סֹאִילָא קוּם אַעֲבַד מַעֲבּוּדִי
 וְתַכּוֹן פִּי פִרְדַּ מַּסְאֵלָא וְנַעֲלִיךְ דְּרַגְתָּאן עֲאִילָא
 וַיְכּוֹן אִיִּיאֲמֶךְ טֹאִילָא טִיעַ לִי וְסַמְעַ לִי
 וְנַגְעַל יֶדְךָ מֵאִילָא תַעֲלֵא עֲלֵא כּוֹל עֲאִרִי
 תַעֲלֵא עֲלֵא כּוֹל עֲאִרִי

IX. גָּוֵאָבָהּ בַּחֲסֵן אֲלִכְלָאָם מַעֲבּוּדֶךְ צִנְעַת אֲנַסְאָן
 אֲתַצְנַט לִי וְסַמְעַ פּוּם לְהוּם וְלֹם יִנְטַק
 עֵינִין לְהוּם וְלֹם יִקְשַׁע יִדִּין לְהוּם וְלֹא יִמְסַךְ
 אֲוִדְנִין לְהוּם וְלֹא יִסְמַר מַחֲלֶךְ מַחֲלֶךְ מַעֲבּוּדָאָן
 רַגְלִין לְהוּם וְלֹא יִסְרַע יֵא כֹאפֵר יֵא גָאָהֲלִי

VI. ¹ גָּאָוָבָה — תַטְאוּל ² הָעַם — אִישׁ ³ גִּדְוָה — תִנְפְּנָא, 7th for 1st
 conj. — וַיִּתְּכַתֵּת אֲשַׁמְאֵלֶךְ

VII. ¹ דָּא אֲוִלֵד וּדְבִחָוָה ² וְלִסְדְּרָהָ תְּלֻמָּה ³ וְתִתְמַרְגַּד — אֲלֻלֹט ⁴ הָמָּהּ *pro* הָמוּ — וַיִּצְבְּרָהָ — יוֹאֲנָם
 lengthened form of תִּמְרָג ⁵ חֲזִיזִי — גִּיטּוּ

VIII. ¹ אֲתֵלָתִי ² פִּרְץ מְגֵלָא ³ טֹאִילָה ⁴ דְּרַגְתָּהּ עֲאִילָהּ —
 מֵאִילָהּ ⁵ וְאֲסַמְעַ

IX. ¹ תַצְנִיט, cp. Marcel, *l. c.*, p. 213, and J. R. A. S., 1891, p. 307, 3.
² צִנְעָה ³ וְלֹם ⁴ *id.*

x. חכם עליה בלקתל וקאל כוד לי האדא ועדבו האדא מכאלף דיני אסתחקר במעבודי אתלי דמו ענלאן	עייטו לי למוסא עלי ומן לחמו אשואי וקרין ודאים לסאנו עאלי ואסתהזא בפעאלי אנהץ כלא אמאלי
xi. אכדו דלמסכין ואכרכרו וקטעו ידיה ורגליה ואומו בלעינין תנדור והייא תזעק ותבכי	ומן ראצו קד סלאכו וטלעו חדא אוכו בין * סלסלו וגאכו לא חילא יא רגאלי
xii. גאבו ארבע מקייד קאלו יא ואילדי טיע לי אנדר כואתך כף צאר להום טיע לי וסמע לי ונבני לך קצר אן עאלי	וקלבו כאייף מכצור ולא תכאלף למאמור ומרמיין בלא קבור תנהל בלכיר וקצור ולא תדיע בין באלי
xiii. אנטאק וקאל ללמלך נקבל עלינא חוכום רבנא אלדי מן כותרת כטאינא מקבול ולא נטיעו לך נקבלו חוכום אלאהנא	יא חאיף עלא כלאמך ונמותו גמיע בחוכמך אורמאנא קודאמך ולא נעבדו אצנאמך הואה מצרף עלא כוד עאלי
xiv. אנחרג למלך וקאל לקחו פי חוגר אומו דבחו האדך לואילד ידיא והייא תנדור ותתחצר	אקוטלו קטילא שניעא והייא צאמטא מטיעא והייא שאכשא וגיעא ותקול יא רגאלי

ענלא — אטל⁶ ומן לחמה אשן ואקל — ועדבה² x.

— באלעינין תנטר³ אכיה — וטלעוה² סלכוה — ראסה¹ xi.
חילה⁴ גאחוה

xii. ונבני⁵ אכותך³ קאל לה² וקלבה — אלראבע¹ תזוע —
for sing., cp. J. R. A. S., ib., p. 309

xiii. ארמינא — כטאייתנא B — כתר³ חיפא — נטק¹ alas
משרף⁵ נטיע — ומא B⁴

xiv. שאכיה נעעה — יציע³ צאמתה מטיעה² אקטלוה¹

xv. ואמא לכאמם גאבו יא אומי חוכום אלה לו יפנא מנא אלוף יחכום אלה פימא אשא	והואה יזעק בלחורקא אקבלי ולא תנמי בדקא מא נעבדו דרב מתרקא פי גמיע אפעאלי
xvi. ואקפו דלואיליד קודאמו מעבודי הוא ינפעך גואבו בהאר לכלאם גדואה תנפנא ותרוח מתלך מתל מעבודך	וקאזו יא ואילד כון נעלמך וינאניך מן האמך לא תסתעין באצנאמך ויתסתת אסמאלך גדואה אנאר פוך שאעלא
xvii. ואמא למלך קאם ותכבט אכדו דא למסכין ועדבו ומן כותרה לעדאב והואה פי שמם מתלקח	וקאל פיהום מאני ראנע יצאר לחמו מתואנע מסכין יומין והוא ינזאע יומין כאמלין בלליאלי
xviii. גאבו אסאדס מדרוב ולמן רא אלצנם קאל לא תגייר נמות ולא נכאלף	והואה פי חדיר מקאפל צאר ואניהו יתבדל עלינא ואלא תתנפל קול אלה אלעאלי
xix. אנטאק למלך וקאל דבחו מן וריר לוריד והייא עייטת עייטא ומן כתרית לביכא והייא תזעק ותקול	אוקטולו וכאלו אומו תנדור ודמוע מן עיונהא תנטור ולא להא קלב אן תצבר אדם מן עיונהא יוכטר לא חילא יא ראגלי

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- צרב מטרקא³ תנדמי באלזוק XV. באלחורקה — אלכאמם¹ אפעאלה — שא — אללה⁴
- שאעלה⁵ המך — וינניך² וקפו¹ XVI.
- ינוע² לחמה מתונע — ועדבוה¹ — דלמסכין B² מה אני¹ XVII. (ינדאע B) פי אלשמים³ (fissams).
- אללה⁴ ונהא² מקפל — אלסאדס מצרובא¹ XVIII.
- תמטר — דבחוה² אקטולוה וכלוא אמא תנטר — נמק¹ XIX. אלבכא⁴ חילה⁵, op. XI. 4.

XX. נאבו אסאבע מקייד והואה יבכי בדמוע אן גזיר ואומו אורא תתעאטר יא עזר לא תטיע להם	וכאן עומרו תלת סנין ויקול יא רב אלעאלמין ותזעק בסוט יאן חנין ולא יגירוך לקולי
XXI. אתעאלא יא זגיר לא תכאלף אמרי ויעליך דרגתאן עאלייא ואזיר נאציר חאכם ולכול יציר פי קצמך	ואסמע וכוון טאיע לכלאמי ומעבודי ואצנאמי ונגעלך אימאמי תוחכום עלא חוכאמי אסראח בלא אמואלי
XXII. פיקאל יא ואיכד נחוט כאתמי בין עסכרי אנחו לי ואתולי ועאואד ונכאן מא תטיע חקיק אמא אכואתך פרחו	טיע לי פימא קאעד נקול לך חדא למעבוד נרמי לך לגמיע חבאכך ולאומך תוקטל אינתי ואלך ואנתי זגיר אונארי
XXIII. נאובהו יא דאלם תכאלי אלה לעאלי כאלק גמיע לעאלם כיף תקולי אעבד לאצנם יא חווני עלא מעקולך	אנתי תכאף מן למכלוק אלדי כאם למות מא ידוק חי קיום הואה מותוק לא לו לדא ולא ידוק וראך דאיע מן באלי

XX. עמוה — אלסאבע ¹ בדמוע, cp. my remarks ² בדמוע = בדמוע אן ³ *oorā* — תתעזר or perhaps better *oorā* ⁴ *'azeri* (Berber), cp. Marcel, p. 341
Rev. Et. J., XXV., p. 262. ⁵ בָּצֹחַ = בסוט אן — (?) תהעתר
s.v. *jeune*.

XXI. דרגה עאליה — XII. 5 pro sing., cp. XII. 5 ¹ זגיר — תעאלי ² ³ אסרה באלאמואל — קסמך — ואלכל ⁴ ⁵ וזיר

XXII. ואן כאן ¹ ואתה. ² נחח ³ קד — *feqāl* ⁴ פקאל ⁵ ואולאיק

XXIII. לה לרה — אלצנם — תליל לי ¹ זם — תכלי ² טאלם ³

XXIV. פקאל למלך ללכודאם יא חנה קולי לוילדך תעיש אנתי ועיש אבך ונגעהו ואזיר האכם יא חנה קולי לוילדך	האתו חנה קודאמי מא בא ימיע לאצנאמי ולא יכאלף כלאמי יחכום עלא כודאמי יכפא אוזאע אקואלי
XXV. רדאט אלגואב למלך יא עזר לא תטיע להום אנצור מאכנת חסאיהא ורביתך ונדיתך אנהאר מעא אלליל	אנמעני בואלארי יא רוחי יא כבדי תסעא שהור יא ואילדי וטעמתך מן דדי סנתין כאמלין בליאלי
XXVI. פמן גיר אלה אילאך הואה באקי כאלק לרגאל ולאנסא סובחאן צנעת לכאלק לא תעבד גיר אלאהך	עאלם גמיע אסרארי כאלק לגבל ולבחארי כאלק כול שי בלכמאלי צאנע גמיע אפעאלי
XXVII. גואבאה יא אומי יפעלו פייא קצדהום ומא נעבוד מעבורהום מא נכונישי אנא אעז מן כואתי אלה פי סמא הואה אילהנא	אותרוכני נרוח להום ומא יריד קלבהום ולא נתסגר באצנאמהום יא וילי עלא קטלהום עאלם גמיע אחוא לי
XXVIII. וענקתו לסדרהא יא ואילדי מקאמכום מקאם לעאלי תקעדו קעאד סוכנאני ותאמא תכון תאני	ותבכי ותקול חוכום רבך מקבול מעא אבאתכום לכול ואילהנא יחכום פי כול מעא לכביר עלא כול עאלי

XXIV. ² *bet* ' ביטיע (cp. *Spitta Gramm. Ar. Vulg. dial.*, p. 227).

XXV. ¹ רדת (B) — באָלֶארי ² עזר, cp. XX. 4 ³ אָנַר
באל לאַיאלי B ⁴ Hebraicism. דדי ⁵ ולדי — חסאיהא

XXVI. ² אלגבל ואלבחאר — ואלנסא ³ צנעה

XXVII. ¹ גאובהא — אתרכני (for both genders) — נרוח, sing.
פי אלסמא ⁵ אכותי — נכון שי ⁴ לאצנאמהם B ³ רב הום B ²

XXVIII. ¹ וענקתה לצדרהא ² חכם ³ אלעאלי ⁴ תם
לכול — סכינה — קאעד B ⁵

ותזעוק ותקול יא זגירי והאש הוא עמאלי ותדבירי לא כבירי ולא זגירי ובקית חזינא וכאיבא מן אדרארי אדאו ענדי כלייאלי	XXIX. כדאו מנהא והייא תבכי האש הוא דנובי יא מולאי מא בקא לי חצרני אומאן פיהום האש נעמלמן חיאתי
והייא תנזור בעיונהא וטלעת למולהא רוחהא ועלא מא עמל פי אולאדהא לא להא ולא קואלי	XXX. דבחו דל ואילד פי חודנהא וקאמת ותכבטת עליה ומאתת עלא[מא]גאבהא צובחאן מא ראד עליהא
וקאל ייא סעדך יא חנה מכנוזא לכום אלגנה ונוסכנו פיה כיף מא כוננא ויקתרו לנא פרחתנא וירחם גמיע אמואתנא ויכון מע בן דוד בלכמארי	XXXI. וצות כרנ מן אסמא אנתי וסבעת אולאדך ועלא קריב יבנא מקדסנא וייגיב גמיע אמראדנא ויהלך גמיע אעדאנא ויגי אליה פי סריע

TRANSLATION.

I. Hear ye my voice, and the lamentations of Hannah, and see what happened to me. I had seven children, great, noble, and fondly loved. Among them was a little one, whose face shone like the new moon. They fell into the hand of the Infidel who did not fear the Almighty. May he help when we weep through the long days and nights.

II. Nabucadnezar tried to force them and said : Worship my God. Rise and come forward, O first-born, unbelieving Jew ! Show obedience to my deity lest thou be slaughtered and cast down. Do not listen to the voice of fools, and do not contradict my will. If thou dost, woe unto thee, thou fallest like a sick bird.

אלדרארי — כאיבה⁴ עמלי — דנבי² אכדוה¹ XXIX.
כאלליאל — אלצור⁵

אללה — רד² תנמר — חזנהא¹ XXX.
the line perhaps to be read אללה — רד² whilst לי is added on account of the rhyme (?).

ויקתר — מראדנא⁴ ינבני B³ מכנוזה⁴ אלסמא¹ XXXI.

III. He answered him in most distinct language : Hear me, O king ! I do not serve any save our Lord. He is the Creator of all men. Thou art less than he, to-morrow thou mayest be in thy shroud ; nought can help thee, neither thy deity, nor thy wealth nor thy tortures. The king said : On my responsibility and permission, kill this infidel !

IV. They took the poor lad, took hold of him and bound his hands behind his back. They stripped him and threw him into a pit ; then they brought his mother to witness this shocking punishment. But he cried : O my mother, be patient ! Where is our former grandeur, beloved mother ?

V. They brought forward the second weeping, his tears running down in streams ; but his heart was strong confiding in his God, the Creator of all men. Four men dragged him into the king's presence. Obey only me (said the king), and do not hesitate to fulfil my wish !

VI. He answered : O king, do not make many words ; what art thou, a perishable being, and what is thy condition ? To-morrow thou wilt disappear and perish ; what thou hast gathered shall be dispersed, all thy riches will go, and all thy idols will vanish. He said : Take away this infidel, that he contradict not my words.

VII. They seized the boy and killed him while in the embrace of his mother, and she cried : O my child ! She pressed him to her breast ; overpowered by her feelings, she bathed herself in his blood. But she found none to comfort her and bid her to bear her affliction patiently. Bewail my lot and lament my sadness and mourning.

VIII. They brought the third fettered, with tears in his eyes. Hear (said the king) and be obedient, and thou shalt be exalted above all. Worship my god, and thy days will be long. I will place thee in a high position and make thee rich ; but obey me and hearken unto me, and thou shalt become great.

IX. He replied the king with eloquence : Incline thy ear and listen. Thy god is the work of man. He has eyes but sees not, he has a mouth but speaks not, he has ears but hears not, he has hands and grasps not, he has feet and walks not. Thou art like thy gods, O unbelieving fool !

X. The king sentenced him to be executed and said : Call to me Musa Aly. Take away this and punish him, roast and burn his flesh. He denies my faith, and his tongue is always haughty. He despises my idol and laughs at my Creator. I will shed his blood quickly and accomplish all I desire.

XI. They took the poor lad, overpowered him, and tore the skin from his head. Then they cut off his hands and feet and hung him up opposite his brothers, while his mother saw all they did. She cried and wept : Alas.

XII. They brought the fourth, whose heart was frightened, shackled. The king said : Obey me, my son, and do not contradict my command ; look what has happened to thy brothers who are thrown down and not buried. Be thou obedient, and thy reward shall be wealth and castles. I will build for thee a high palace if thou fulfil my wishes.

XIII. He answered : Woe to thy command ! We will bear the judgment of our Lord, and will all die by thy decree, as because of our many sins we are placed in thy power. We will suffer rather than obey thee and serve thy idols. We must bow to the decree of God, the Most High.

XIV. The enraged king cried : Slay him ignominiously. They threw him into the lap of his mother, who submitted patiently. They slaughtered also this child, who died whilst she was lamenting and afflicted. She looked on, and sighed, O ye men !

XV. They also brought the fifth. As the flames devoured him, he cried : O mother, accept the judgment of God and do not lower thyself by weeping. Though thousands of us should perish, we would not worship his manufactured god. God judges all his creatures according to his will.

XVI. They placed the child before the king, and he said : I will teach thee. My God shall help thee, and save thee from thy trouble. He answered : Do not invoke thy idols ; to-morrow thou mayest perish, and all thou hast will be scattered. To-morrow fire will devour as well thee as thy god.

XVII. The king stamped his foot, and said : I do not relent. They took the poor lad and tortured him ; and his flesh was afflicted with pains from the cruel punishment. For two days they left him lying in agonies under the burning sun.

XVIII. They brought the sixth chained in fetters. When he saw the idol he turned pale, and he said : Thou shalt not change us. If thou wilt not show mercy we will die, but will not disobey the word of the Most High God.

XIX. The king said : Slay him, and let his mother be present. They severed the sinews of his neck, whilst the tears rained from her eyes. She cried frantically, and had no more heart to bear

patiently. From much weeping her eyelids trembled. She cried, Alas ! O ye men.

XX. They brought the seventh, who was only three years old, in fetters. He wept with abundant tears, and said : O Lord of the world ! His mother, who remained behind, cried with pitiful voice : O my child ! do not obey them. Do not let them lead thee away from my word.

XXI. (The king said) : Rise, O youngest, and hear. Be obedient to my voice ; do not contradict my command and my gods. I will raise thee to a high degree, and will make thee my imam, vizier, overseer, and highest judge. Everything shall be at thy disposal, both castles and riches.

XXII. He continued : Harken what I bid thee. I will throw my ring among the soldiers close to the image ; go and bring it to me, and it will be well for thy beloved ones and thy mother. But if thou dost really refuse, thou shalt be slain as the others. Thy brothers have already perished, and thou art the youngest.

XXIII. He replied : O wicked man ! Thou fearest an object made by men, and abandonest God the Most High, who tastes not the bitterness of death. The Creator of the whole world, the Living and Eternal, he is the Trusted one. How canst thou say to me : Worship the idols, which can neither taste nor enjoy ?

XXIV. The king said to his servants : Bring Hannah before me. O Hannah ! speak to thy son. If he adores my god, thou and thy son shalt live ; but he must not contradict my word. I will make him vizier and judge, and he shall rule over my servants. Speak to thy son, Hannah, and make him respect my words.

XXV. But she said : Let me share the fate of my sons. O my child ! do not obey, O my life ! Behold how I bore thee, and brought thee up, and nourished thee, and fed thee from my breast day and night for two years.

XXVI. There is no God but thine, the Everlasting, who knows all secrets ; the Creator of men and women, of mountains and seas. Praise the work of the Creator, the Creator of all things in perfection. Adore but thy God, the Maker of all things !

XXVII. He answered her : O my mother ! leave me, I will go to them ; let them do with me as they like, and their heart wishes. I will not worship their image, nor will I kneel down to their gods. I am not better than my brothers. Woe unto me for their murder ! God in heaven, he is our God, who knows all things.

XXVIII. She pressed him to her bosom, wept, and said : O my son ! The judgment of the Lord must be accepted. Your place shall be the highest among all your forefathers. You shall dwell near the divine splendour, and our God shall judge over all. There you shall sit nearest to the Almighty.

XXIX. They took him from her, whilst she wept and cried : O my youngest ! What were my sins, and what is my doing ! O my Lord ! there remained for me neither my eldest nor my youngest. Fate has torn them from me, and I remain desolate and bereaved. What shall I do with my life ; day is unto me dark as night.

XXX. They slaughtered the boy in spite of her sadness, whilst she witnessed it. She became insane, and her spirit went up to her Lord. She died from grief at what had befallen her children. Praise him, for whatever he has decreed for her, there is no God beside him (?).

XXXI. And a voice came down from heaven : O Hannah ! thou and thy seven sons shall become inhabitants of Paradise ! He may soon build up our sanctuary, and we shall dwell in it as in former days. Our joy shall be firmly established, and all our enemies perish. And he shall take compassion on our dead, and Elijah shall come soon, and shall be with the son of David for ever.

H. HIRSCHFELD.
